

* * * * * PART II : SOCIOLOGICAL STUDY * * * * *

CHAPTER III

PERFORMER OF SRUTA RITUALS

Yajamāna is the designation of the performer of yajña and throughout the Vedic literature it connotes this very meaning. According to Pāṇini one, who is of the nature of performing yajñas constantly, is known as yāyajūka.¹ Besides these two, there are other terms also which have been used for the performer of yajña.

Sunvan is one such term used for him.² Originally, the yajamāna himself used to press the soma (Sunvan abhiśavam kurvan yajamāna),³ but later on the ṛtviks started to perform this ritual but even then the term remained cognated to the same person. Vācāmyana⁴ is another term for him. In the performance of rituals if he is not asked to recite certain verses then, generally, he keeps silent and due to this very reason he is known as Vācāmyana. Vrati,^{5a} Yasta^{5b} and Yajih⁶ are also his designations. The यज् is also taken to mean 'to give' and from this root the word yājakah⁷ is formed which is also used for the performer of yajña. However, the term yajamāna is more common than all the above stated terms.

4) Yajamāna as a pivot:- The rituals, accounted for in the Brāhmaṇas and Srauta-sūtras, were mainly meant for the benefit of the yajamāna who met with all sorts of expenses. Though, he was supposed to perform all the rituals himself,⁸ yet with the growing complication of rituals there remained a few rituals to be performed by him. The rituals of declaring his idea to perform the sacrifice, appointing the ṛtviks, distributing daksinā etc. are performed by the yajamāna only. Kātyāyana has also given forth some rituals to be performed only by the yajamāna. According to him, in connection with giving gifts, reciting particular verses,

touching, selection of ṛtviks, observance of vow and measurements (of sacrificial yūpa, vedi etc.), always it is the yajamāna who is frequently referred to.⁹ In the performance of rituals no representative is allowed. However, the ritual of securing the services of ṛtviks can be performed by another person also, only if directly specified.¹⁰ But the substituted one is not entitled to be called as the yajamāna, for, Jaimini regards him as Karma-kāra (officiator) only.¹¹

Sometimes, if any of the ṛtviks is unable to perform a ritual entitled to him, the yajamāna himself has to act upon on behalf of that ṛtvik. For example, during anuyāja-offerings, if Hotā does not remember the verse, the ritual of reciting 'esate' (VS.2.14) etc. is performed by the yajamāna.¹² It should not be taken to mean that the ṛtviks were not always supposed to be remembering all the ritual verses. For, a person who generally performs the duties of any other ṛtvik and if he is entitled the duties of Hotā then it is not necessary that he should remember all the verses. And on the other hand, the recitation by the yajamāna in such cases shows his acquaintance with the science of sacrifice. At particular occasions the yajamāna himself is supposed to perform the rituals. The rituals of Agnihotra are performed with the assistance of Adhvaryu, but on the parva-days their performance is carried by the yajamāna himself.¹³ The rituals of Agnyādhāna could also be performed by the yajamāna himself.¹⁴ Sometimes, he is given a high respect as he is made to start (inaugurate) the rituals. For instance, different options have been prescribed for the ritual of churning the fire out, at the Dvādaśāha. But, in each case it is the yajamāna who churns it out first.¹⁵ The rituals

of expiations, though mainly intended for warding off the evil-effects, were helpful for the attainment of desired fruits, too. This is why Jaimini relates them to the yajamāna.¹⁶

Modern scholars have also paid attention towards the importance of the yajamāna in the rituals. Heesterman has, very rightly, observed his importance. According to him, at the Rājasūya the stature of king completely overshadows the gods who are only concerned with limited spheres of actions, and who are on several occasions integrated in the person of king.¹⁷ He is the person who pays the entire cost of a sacrifice and is its instigator. He is a single individual round whom the entire sacrificial institution hinges.¹⁸ He is the master of the sacrifice.¹⁹ Primarily the rituals were performed by the yajamāna without seeking help of any rtvik. But, in course of time, due to complication of rituals, when he sought rtviks' help there remained a small rituals for him. Nevertheless, he is the pivot around whom the entire ritual procedure revolves.

B) Eligibility:- The Śrauta sūtras lay down certain rules and restrictions in respect of the yajamāna's eligibility to perform the sacrificial rituals. The sūtras determine the eligibility for the performance of rituals, firstly, from the point of view of Varṇa. All the first three varṇas were allowed to perform the śrauta rituals.²⁰ But it seems as if the brāhmaṇas were given a very high place because even if the yajamāna was kṣatriya or Vaiśya, he was declared as a brāhmaṇa after the performance of dīkṣā-rituals upon him.²¹ The rituals could not be performed by Śūdras.²² Secondly, the physique of the person was also considered

for determining his eligibility. The person, even belonging to the three higher varnas but having a bodily defect, had no right to perform the rituals.²³ According to Jaimini, the person who suffers from an incurable bodily defect is not allowed to perform the rituals,²⁴ which means that a person with curable deformity may be admitted to the śrauta rituals. Thirdly, literacy was also necessary for eligibility. The rituals could not be performed by an illiterate person, because their performance includes the recitation of certain verses by the yajamāna, which is impossible for an illiterate. Fourthly, connubial eligibility was the most important one. The presence of the wife of yajamāna is also essential. All rituals should be performed by husband and wife jointly.²⁵ However, provision is also made for the widower. The rituals of Agnihotra by such a person are performed by accepting 'Sraddhā' as his wife and he himself being 'Satya'. Sraddhā and Satya form an ideal couple and thus conquer heaven.²⁷ Fifthly, the performance of rituals of Agnyādhāna also determines the eligibility of a person to perform certain śrauta rites. The rituals of sattras could only be performed by a person who had established the sacred fires.²⁸ However, the pindapitr-yajña could be performed even if the yajamāna had not performed Agnyādhāna.²⁹ Nevertheless, every married person was supposed to have performed this rite. Sixthly, the eligibility for Agnistoma could be gained by immolating a bullock or a goat, which has been let loose for the second time, for Indra-Agni. This way of gaining eligibility is restricted only for that person whose preceding two generations have not consumed Soma.³⁰ It seems that consuming Soma was a necessary practice in the Vedic society.

Seventhly, the financial position of the yajamāna was also taken to be one of the important factors while determining his eligibility. The complicated and very expensive rituals could only be performed by a person of well-to-do family. J.Gonda observes the rituals of some of the śrauta rites reserved for such type of wealthy persons. According to him, the most impressive soma ceremonies, the royal consecration (Rājasūya), the so called Vājapeya and the horse sacrifice (Āsvamedha) - rare and very expensive occasions - were reserved for ³¹princes.

Thus, it is obvious that the Śrauta rituals require the consideration of so many things to make a person eligible as their performer. But, the rituals of Agnihotra do not always require certain eligibilities. They could be performed by one who wanders about, a sick or an afflicted person every half-month. ³²

C) Dikṣā (Initiation) :- In the śrauta rites dikṣā is a ceremony of great significance. The rituals of dikṣā are meant for purification and bringing a person, upon whom they are performed, near the gods and making him one of them (gods). ³³ Oldenberg finds in dikṣā the technical sense of the desire to serve (dās) the gods and Weber saw in it the desiderative of das or dakṣa 'to make oneself fit for a thing'. ³⁴ The dikṣā-rituals are performed for the stability of position. ³⁵ Through these rituals the person offers himself to all the deities. According to Heesterman, the yajamāna, who has undergone dikṣā, is not pure but on the contrary is charged with the evil of death to which he has to submit in order to be reborn. ³⁶ But, the Brāhmaṇic-texts provide option for this submission. According to the Aitareya Brāhmaṇa, the yajamāna, with the ritual of offering the animal to Agni-Soma, releases him-

self (by being represented by the animal) from being offered to all deities.³⁷ Anyhow, the rituals of dīkṣā are performed upon the yajamāna to make him purified in order to make him eligible for being admitted to the śrauta rites.

i) Various Times : The dīkṣā rituals of agniṣṭoma take place at or before noon of the day which is declared favourable by the 'Jyotiḥśāstra'.³⁸ It shows the knowledge of Vedic people about astrology and astronomy. Rituals for agnicayana-dīkṣā fall on the amāvāsyā of phālguna month;³⁹ of Dvārṣepūrṇamāsa on the amāvāsyā of Vaiśakha;⁴⁰ of Dvādaśāha on the day on which an animal is immolated for Prajāpati;⁴¹ of skāha after sun-rise;⁴² of Gavāmayana on full moon day of phālguna or of caitra or four days before the full moon day of phālguna or of magha.⁴³ Thus, the time for performance of dīkṣā rituals varies to a considerable extent.

ii) Various Dīkṣās :- Sometimes dīkṣā is substituted by other rituals also, for example:

(a) Offerings: At the āśvamedha, for seven days the yajamāna offers vaiśvadeva-offerings and seven times he gets initiated.⁴⁴ Thus the dīkṣā of āśvamedha is substituted by seven vaiśvadeva-offerings.

(b) Wearing Lotus Flowers:- For the dīkṣā of Daśapeya the yajamāna wears only a wreath of twelve lotus flowers⁴⁵ and gets initiated in all the three worlds viz. Dyau, Antarikṣa and Prthivi.⁴⁶ In this way he places himself in whole of the universe.

(c) Recitation of Particular Verse:- The initiation of Pasubandha is only a symbolic one. Here the sādhuotr formula⁴⁷ is recited and either one or five ghee libations are made and the offering itself is regarded as dīkṣā.⁴⁸ The recitation of sādhuotr formula shows the element of singing the group songs in the Vedic society.

(d) Fasting:- The observance of fast itself is the dīkṣā of Sautrāmanī,⁴⁹ which is meant for internal purification.

(e) Offering Puroḍāśa:- At the Somayāga, eleven kapāla puroḍāśa is offered for Agni-Viṣṇu and this very offering is also taken to be the dīkṣā of this rite.⁵⁰ Since Agni represents all the deities, therefore, by making offering for Agni the yajamāna makes all the gods favourable towards him and he himself becomes one of them. And the gods are always pure, therefore, there remains no need to perform any dīkṣā upon him.

(f) Avāntara-Dīkṣā:- At the soma sacrifice, no expiation is prescribed before the purificatory (avabhṛtha) bath, therefore, another type of dīkṣā viz. 'avāntara dīkṣā' has been proposed,⁵² in which the yajamāna reciting 'agne vratapā' etc. puts a samid on the āhavaniya fire and touches the water and clenches his hands and girdles them tighter.⁵³

(D) Rituals of Dīkṣā :- Dīkṣā is for the purification, it is already said. There are two types of purification viz. internal and external. Sipping water is regarded as the internal purification as the water is considered to be pure (medhya).⁵⁴ Taking bath is the ritual for external purification. That part of man where water cannot reach him is impure and at the hair, beard and at the nails water does not reach.⁵⁵ Therefore the rituals of pairing the nails and shaving hair are also for the external purification. At the Dvādaśāha the yajamānas get themselves shaved including the sikhā.⁵⁶ Asuri feels no need to get the head shaved in case the man gets his beard shaved, but, SBr. says that the yajamāna, who gets his whole of the head shaved, digests the grains (anna) like

those of Agni and Sūrya.⁵⁷ It shows that whole of the head could be shaved with the desire for good digestion. The ritual of shaving whole of the head is a symbolic one. Heesterman acknowledges the ritual as symbolizing the yearly process by which the earth is shorn of its vegetation in order to produce new vegetation.⁵⁸ Collyrium is also put into his eyes⁵⁹ in order to ward off the evil spirits. He is girdled, sitting on the skin of black antelope,⁶⁰ with a muñja cord.

While the yajamāna is being made dīksita, he becomes an embryo.⁶¹ He closes fists like a foetus (bhrūṇa) in the womb (garbhasya), which is represented by the dīksitavimita (a shed for initiated) and the piece of cloth or antelope skin, which he takes, stands symbolically for placenta (the nourishing tube of the fetus).^{61a} Aitareya Brāhmaṇa gives the reason of closing the fists that he catches all the gods in his fists.⁶² In this way he makes all the gods favourable towards him. Thus, the rituals of dīksā are intended for the purification and becoming one of the gods.

(E) Restrictions: The ritual-texts impose certain restrictions upon the yajamāna. After sipping water, the yajamāna recites 'agne vrata pate' etc. and puts a samid into the ḫavaniya-fire and thus takes a vow to speak truth and then he holds silence.⁶³ Man is impure because he speaks untruth, therefore by taking a vow to speak truth he becomes pure. At the Kārīri-isti the yajamāna has to wear black garment and in the forenoon he undertakes the vow (vrata).⁶⁴ The wearing⁶⁵ of black garment seems to be a symbolic one, because, the isti is performed for rain,⁶⁶ Therefore the black garment may be taken as symbolizing the black clouds that bring rain.

i) Deeds to act upon :- It is inevitable that the rituals, pertaining to the gods, be performed wearing the yajñopavita on the left shoulder whereas the rituals related to the manes should be performed wearing the yajñopavita on the right shoulder (Prācīnā-viti).⁶⁷ This was one of the chief distinctions between the performance of rituals for gods and manes. He scratches with an antelope horn;⁶⁸ sleeps on the ground;⁶⁹ observes celibacy,⁷⁰ keeps the fire ever alight;⁷¹ wears new and unwashed clothes,⁷² and wears shoes.⁷³ The motive of sleeping on the ground is to obtain the power which belongs to the earth⁷⁴ (spirit) and the very purpose of observing celibacy is to avoid wasting the sacred power of the fire which is within him.⁷⁵

ii) Prohibited Deeds :- Some of the deeds are prohibited for the yajamāna. For example, he is not allowed to walk bare foot; to enter the water; to go out in rains; to tell a lie, to go to a woman; to give any instruction; to talk too much, to talk and contact an uncultured man (śūdra); to rise from his seat to show respect to the elders and to eat the meat.⁷⁶ The yajamāna observes fast and thus loses physical energy. This is why, perhaps, he is prohibited from speaking too much lest he should lose more physical energy. In the context of Agnicayana, the pillar of the altar is strictly prohibited to eat the meat of a bird, lest he should eat the fire and be ruined.⁷⁷ After the Rājasūya, after abhisēca-niya-isti, the yajamāna is not allowed to get his hair cut, otherwise he would be deprived of his śri,⁷⁸ which shows that even the ritual of hair cutting has been allied to the wealth (śri). A brāhmaṇa should not stay without food in the house of the yajamāna.⁷⁹ The restriction reflects the good will of Vedic society towards the guests. The yajamāna was not allowed to go far from the

sacrificial hall at sun rise and sun set and at the addressing of
 the Āgnidhra.⁸⁰

(F) Ambitions:- The gods are the donor of various types of bliss⁸¹ and the yajamāna performs lengthy and invaluable śrauta rites, seeking their help for the fulfilment of his desires. Sometimes, the yajamāna thinks for the general welfare of society and sometimes for the individual welfare. This thing is met with in the śrauta rituals which are performed for various ambitions.

(i) General Welfare:- Kārīri-isti is performed for obtaining the rains.⁸² The ambition carries two fold purpose as the rain is useful both for the yajamāna himself and for the welfare of society. Ambition of kingdom is fulfilled through the rites like Rājasūya, Sautrāmanī etc.⁸³ With the expansion of kingdom people also get a broad area to promote their business. At the Ag्नa-medha,⁸⁴ a verse (VS.22.22) is recited in which clearly the prosperity of people, their cattle and agriculture is desired for.

(ii) Individual Welfare:- There are different ambitions of the yajamāna viz. ambition for long life, to excel all the beings,⁸⁵ pratiṣṭhā,⁸⁷ power,⁸⁸ brahma-varcas,⁸⁹ nourishment (pusti),⁹⁰ prosperity (bhūti),⁹¹ animals,⁹² cows,⁹³ grains,⁹⁴ indriya,⁹⁵ ojas,⁹⁶ tejas,⁹⁷ yasas⁹⁸ and to conquer the enemy.⁹⁹ The person, who wants to get rid of a chronic illness, should perform 'tṝvra stut-ekāha',¹⁰⁰ and 'sarva-svāra ekāha' is for the person who wants to die peacefully.¹⁰¹ The performance of ṝvamedha helps in the overcoming of different evils.¹⁰² Heaven can be achieved by the seers, kāvyas, pitrs and ¹⁰⁴yajamāna by offering sacrifices.¹⁰³ It was the goal of human life in Vedic society which shows that Vedic people did not run after worldly things only but used to perform sacrifices for the attainment of

¹⁰⁴ heaven also, which gives pleasure after death.

The desire for food and to beget progeny are the two major ambitions of a society and without these two things the humanity itself must cease to exist. As the family can only be continued in the male line, therefore abundance of sons is constantly prayed for.¹⁰⁵ A son is considered socially and religiously necessary to support the parents in their old age and to ensure salvation for the father through the funeral rites.¹⁰⁷ Though the attitude is being deliberately changed by modern people who treat girls in the same way as boys, yet, it prevails to some extent in the society.

The ritualistic-texts prescribe such sacrifices with which "all desires" could be fulfilled.¹⁰⁸ From the varied ambitions, being fulfilled through rituals, it can clearly be concluded that in the Vedic period nothing was possible in their absence and all the worldly goods could be gained through them.

(G) Activities of the yajamāna :- It has already been stated that dāna, vācana, anvārambhana, vara (giving of desired things), Varana (selection of rtviks), vrata and pramāṇa (measurement) etc. are the main activities of the yajamāna (supra ref.). He keeps silence till the completion of the sacrifice and lets out the speech only when he is asked to do so. At the Darsapūrnamāsa, he gives up the vow of holding silence after the ritual of reciting verse for āśis.¹⁰⁹ At the Agnihotra, he retains his speech after sipping water and sets it free when he rinses his mouth reciting the verse 'Satyena avabhṛtham' etc. i.e. through the true I descend into lustral bath, into the waters the vow.¹¹⁰ To perform Agnihotra twice a day viz. evening and morning, is one of the main activities of the yajamāna.

At the Agnistoma, he performs evening agnihotra at the end of udavaśāntya-isti.¹¹¹ At the Asvamedha, after evening agnihotra he lies down with his favourite wife (vāvātā), with his head in her lap, refraining from copulation¹¹² and thus saving the power of fire which is within him. (Supra ref.75).

At the Agnistoma, the yajamāna performs the duty of a watchman by looking after the soma, placed on a seat inside the agnidhra shed, for whole of the night.¹¹³ In the soma sacrifices, the rituals of purchasing the soma show that it was brought from a place of far distance, and if it is stolen at night then it would be troublesome to carry on the 'pressing' and other rituals in the next morning; therefore saving it from theft is the most appropriate motive of looking after the soma. Moreover, the soma is characterized as the king also¹¹⁴ and when the king is present in the house then it does not look nice to sleep. And he keeps awake to show respect for the king and it may be regarded as one reason for keeping awake by the yajamāna.

At the Pitrmedha, having returned from burying the bones of a dead, the yajamāna sprinkles himself reciting the verse "apā agham"¹¹⁵ etc. in which mental and physical purities are desired for. The same practice of sprinkling or taking bath, after attending the funeral rites, is still in vogue among the people of modern days also. Reciting certain verses is also one of the activities of the yajamāna. At the Agnyādhāna the yajamāna addresses the āhavaniya-fire with 'bhūḥ, bhuvāḥ, svāḥ' etc.¹¹⁶ In this verse he longs for abounding in offspring, riches in men,

prosperity and safety. Actually, it is Udgātā who sings the sāmans, but this activity is also sometimes performed by the yajamāna. At the 'Dāśadvata sattrā' the yajamāna himself sings the sāmans at the time of purificatory bath.¹¹⁷ At the Agnicayana he sings 'satya sāmanas'.¹¹⁸ At the Purusamedha, he offers prayers to the sūrya (the sun-god).¹¹⁹

Some of the activities of the yajamāna are symbolical in their nature. For instance, at the Darsapūrnāmāsa, remembering the name of his enemy, the yajamāna presses down the earth with the thumbs of his feet.¹²⁰ At the Nirūdhapaśubandha, the Āhvaryu throws blood-smeared Kuśa into the 'utkara' and the yajamāna treads upon it.¹²¹ These two rituals symbolize the victory of yajamāna over his enemies or over the evil spirits. At the Rāja-sūya-abhisēka, the yajamāna stands, on the tiger skin, with raised arms.¹²² The arms are the power of ksatriya and the collected essence of waters is also power. He raises his arms thinking that the power of waters may not weigh down his own power.¹²³ But, Heesterman takes him as manifesting himself as the cosmic pillar, the path between heaven and earth along which the fertilizing unction waters take their circular course from sky to earth and back again.¹²⁴ At certain sacrifices like Darsapūrnāmāsa and Agnicayana the yajamāna walks three steps, generally known as Viṣṇu steps.¹²⁵ Viṣṇu is said to have won all the three worlds with his three steps, similarly the ritual of taking three steps by the yajamāna symbolizes his victory over all the beings and supremacy among them. J. Gonda has also a parallel view. According to him. The sacrificer in performing the ceremony of the strides is nothing else than Viṣṇu in very presence conquering the worlds. The steps could

also be taken as acquiring earth for dwelling.

To consume the remanent of the offerings is also one of his activities. At the Dakṣayana-isti the yajamāna along with Brahmā, Hota, Adhvaryu and Āgnidhra, consumes the remains.¹²⁷ At the Gavāmayana, he consumes the remains of the Mahāvira-graha.¹²⁸ The ritual of consuming the remains was regarded as releasing a man from all sins.¹²⁹

(H) Expiations:- An expiation is performed whenever there is a violation of rules regarding the performance of a ritual. As a general rule, the yajamāna holds silence during the performance of rituals, but, if this rule is violated then a 're'a', related to Viṣṇu, is recited and again the speech is held.¹³⁰ If the yajamāna had pledged to perform a sattra and he does not perform it, then he should perform 'Viṣvajit rite'.¹³¹ If he does something contrary to the vow of observing rules on the day previous to the sacrifice then he offers eight kapāla puroḍāsa to Agni-Vratapati.¹³² The rituals of expiations must be performed at the requisite time. Conclusion:- The ritual procedure shows that the yajamāna himself performs a very few rituals. Notwithstanding, he is the pivot of the Śrauta rituals. He is all in all and the master of the sacrificial performances. To be more correct, rituals are nothing without yajamāna as their performance entirely depends upon him from all respects.

REFERRENCES

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१. यजादोनां यज्ञानामुकः प्रत्ययो भवति तच्छीता दिष्टु कर्तृहु । यायजूकः ।
Kāśikā, Pa. 3.2.166.
२. Cf. एत्वं जयति । KŚ. 14.4.6.
३. Cf. Savanya on Rigveda I. 133.7 & 6.20.13;
४. वाचि यमो व्रते । Pa. 3.2.40, अथस्य व्रतोपेतस्य पर्णशातामाच्छ्रुति प्राच्छ्रो-
दंगा वाच्यमी यज वा वैत्स्यमन्यते । Br. S. 1.1.
पूर्व-पूर्वी ०- Amarakośa 2.78.
- ५-७ - Sabdekalpadruma, Vol. 4, p.5.
८. हु० बात्मा वै यज्ञ्य यज्ञानो । Ś. Br. 9.5.2.16.
९. दानवज्ञाऽन्वारम्भणवरणवृत्प्रपाणेषु यज्ञानं प्रतीयात् । KŚ. 1.10.12.
१०. वक्तादितरेषां स्थात् । Jai. 3.8.2.
११. इमिकरौ वा पृतत्यात् । Jai. 6.3.24.
१२. अवानति यज्ञानः । KŚ. 3.5.3., Cf. SBr. 1.8.2.4..
१३. पर्वणि वा । KŚ. 6.15.15; Cf. KŚ. 4.15.35.
१४. श्रान्त्यस्वाधानमध्यर्युज्यमानो वा । KŚ. 2.1.2.
१५. गृह्यति प्रथमः प्रथमः उवित्र । KŚ. 12.2.5.
१६. तपश्च फलसिद्धित्वात्तौष्णित् । Jai. 3.8.9.
१७. Heesterman, JC.: The Ancient Indian Royal Consecration, pp. 225-
26, cf. 'Indro vai yajamānah', SBr. 5.2.5.3, 7, 11.
१८. Kashikar, C. G., Presidential Address, Proceedings of AIOC,
Oct. 1968, p.38.
१९. Cf. प्रथानं स्वामी, फलयोगात् । KŚ. 1.7.19.
२०. ग्रासणराक्तव्येश्यानां हुतैः । KŚ. 1.1.6, Ṣ. Yajñā Paribhāṣā Sūtra, 2.
२१. --- दो त्रितीयं ग्रासणः । KŚ. 7.4.11.
२२. शंगहोनाऽश्रीक्रिष्णपद्मद्वयवर्ज्य । KŚ. 1.1.5 cf. Jaimini 6.1.26.
२३. Ibid.
२४. उत्पत्ती नित्यसंयोगात् । Jai. 6.1.42.
२५. जाते च वज्रं, न ह्यविदान् विद्धितोऽस्ति । Jai. 3.8.18.

२६. अयात्रिको वा रब यी अपत्तिकः । T.Br.2.2.2.6., cf. Manu.9.45; तत्रान्याधेया दिसर्वेकन्मै ब्राह्मणङ्ग विश्वेश्यानाभयो त्वेदानां वैदार्थज्ञानवत्तामांही-
नाभ्रीक्रियवृष्ट्युक्तवर्जितानां पत्नोत्तिष्ठतानामृक्षिकारौ भवति । Devayajñika
Paddhati on KSS. I. 1.
२७. अद्वा पत्नी सत्यं यजमानः अद्वा सत्यं तदित्युत्तमं मिथुनं, अद्वा रत्येन मिथुनेन
स्वर्गं लौकां जर्जीति । § 4Br.7. 10.
२८. सान्नीनां वैचिष्ट्यपूर्वत्वात् । Jai 6.6.30.
२९. अप्यादितादिनाकार्यः । MānSS. I. 1. 2. 42, cf. Sāṅ. SS. 4.5. 13,
KSS. I. 10. 17.
३०. ऐन्डानं पुरुष्ट्युष्ट्यातभ्य विमुरुषात् सौम्पीधिनः । KSS. 7. 1. 6.
३१. Gonda J: The Ritual Sūtras, Intro.P.469.
३२. तस्माद्यावर आभ्याव्यात्ति वा सोऽर्थमात्याधिमात्यादिनहीनं जुहोति ।
Mān SS. 8. 1. 7.
३३. देवान्त्याऽरब उपावत्ते यो दीक्षाते स देवतानामेवो भवति । S.Br. 3. 1. 1. 8.
३४. Quoted by Keith: The Veda of the Black Yajus School, Int.P. cxiii;
यन्निःमपरिग्रहानुद्दायोग्यतास्पा दीक्षा । KSS with Vidyā. Comm.p. 245.
Fn. 1.
३५. रवैनं तत् प्रतिष्ठित्ये दीक्षान्ते । 6Br. 4. 1.
३६. Heesterman, J.C.: Brahman, Ritual and Renouncer; WZKS 4, Vol. 8:
1964, p. 2.
३७. 1Br. II. 2.
३८. KSS. 7. 1. 25, cf. SāṅSS. 5. 2. 4.; Vkh. SS. 12. 5, MānSS. 2. 1. 1. 14,
३९. अमावास्यायां दीक्षाते । 5Br. 6. 2. 2. 26, cf. KSS. 16. 4. 27.
४०. 5Br. 11. 1. 1. 7.
४१. KSS. 12. 1. 19, cf. SāṅSS. 10. 1. 1.
४२. K. SS. 22. 3. 1.
४३. KSS. 13. 1. 3-5, 8, Cf. Devayajñikas on KSS. 13. 1. 3-5, 8.
४४. यदेवदेवानि जुहोति दीक्षामेव ते: । 5Br. 13. 1. 7. 1, cf. T.Br. 3. 8. 10. 1ff.
४५. अपौः दीक्षाया स्थाने एव च पुण्ड्रीकां तुलं प्रतिसुंचते । K. SS. 18. 20. 14, cf.
KSS. 15. 8. 8-9, 5Br. 5. 4. 5-13, TBr. 1. 8. 2. 1, Mān. SS. 9. 1. 5. 15;
VarahaSS. 3. 3. 4-11, Hir. SS. 13. 7. 3.

४६. ŚBr. 5.4.5.14.
४७. Saḍghotr is the name of the mantras of the six hotṛs viz. Adhvaryu, Hotā, Pratiprasthātā, Maitrāvaraṇa, Brahmā, Agnīdhra and Prastotṛ (ŚBr. 11.7.2.6). It is also recited by the yajamāna (Āś. 13.12.11).
४८. KśS. 6.1.33, cf. ŚBr. 11.7.2.6-7.
४९. तस्मादेतस्य यज्ञस्य । शुभ्रं कृतमैव दीक्षा । ŚBr. 12.8.2.6.
५०. आनन्दवैष्णव स्कादस्तपालः । तदध्वरस्य दीक्षणीयं । ŚBr. 6.6.1.2.
५१. अग्निवैत्सर्वे देवताः । ABr. 2.3., । अन्नैः सवदेवतास्पत्वे शुत्यन्तर प्रसिद्धि-
घीत्ताथौ वै शब्दः । Sayana on ABr. II.3.
५२. ŚBr. 3.4.3.1.
५३. KśS. 8.2.4.
५४. मेध्या वाऽश्रापो । ŚBr. 1.1.1.1.
५५. ŚBr. 3.1.2.2.
५६. वापत्तवाले सरिखा नि वापयन्ते । Man 5S.7.2.3.33.
५७. ŚBr. 2.6.3.16-17.
५८. Neesterman, J.C.: The Ancient Indian Royal Consecration,
p. 223.
५९. Man 5S.2.1.1.38, KśS.7.2.31-35.
६०. KśS.7.3.22, KśS. 10.9.13. यजमानौ वैष्णवाकारं --- मैत्रा' परिहितवस्त्रमध्ये
क्षटी बन्धाति, पद्धति, KśS.7.3.22 which means that the yajamāna
himself shuns the muñja-cord.
६१. यं यजमानं दीक्षणीयेष्टया दीक्षितं द्वीर्वन्ति तं यजमानं पुरा भाता पितरौ
कंचित्कालं गर्म दृतवन्त्तो पुरार्पणभिदानी मृत्युणी यजमाने गर्म द्वीर्वन्ति गर्मवदसौ
संखारैः । Sayana, ABr.I.3.
- ६२-३- वह्निर्वृष्टनत्वसाम्येन दृष्णाभिनस्य वरायुपत्वं दर्शयति । Sayana, ABr.I.3.
Āś. 3.3.3.12.
६२. तत्स्वारिच देवता मुष्ट्योः क्षुरुते । ABr. 1.3.
६३. Man 5S.4.8.3., ŚBr. 1.1.1.2.
६४. अनेष्यो वै पुरुषो यज्ञतं वदति । ŚBr. 1.1.1.1.
६५. दृष्णमाशाय पूजाहृषेण द्रवमुपैति । Man 5S.5.2.6.2.

६६. राजा पुरीहितो वा कारीयो वृष्टिकामो यजेत् । MānŚS. 5.2.6.1., cf. ḪSS.
19.2.5, 16; ḪSS. 2.13.1, This is the only occurrence in the
Kāmyeṣṭis where the sacrifice is named after a substance
(Kārīra) used in that sacrifice.
६७. KŚS 1.7.23, Ṛgsv. yajña paribhāṣā Sūtra, 63,64, ŚBr. 2.4.2. 1;
Āṇ. 1.8.9, 8.15.1; 24.2.15-16, ĀnŚS. 1.1.6-7, 4.3.7; Bhār.ŚS.
1.1.10-11, Vkh.ŚS. 9.7; Hir.ŚS. 1.1.3, Baudh.ŚS. 2.2.
६८. KŚS. 7.3.26, 15.6.8, ŚBr. 3.2.1.31,
६९. KŚS. 2.1.15, 5.2.21, ŚBr. 1.1.1.11, ṚpŚS. 4.3.15, Āsv.ŚS. 2.16.24.
७०. KŚS. 4.10.16, ṚpŚS. 4.1.2., Āsv.ŚS. 2.16.25, MānŚS. 1.7.2.25,
Vait.ŚS. 2.2(6).13.
७१. KŚS. 4.10.16; 4.13.4., Mān.ŚS. 1.5.1.25.
७२. KŚS. 5.1.17, ŚBr. 3.1.2.19.
७३. ŚBr. 5.5.3.7.
७४. Cf. Keith: RSV. Vol. I, p. 308.
७५. Cf. ŚBr. 2.1.1.5.
७६. KŚS. 2.18, 4.4.27, 5.2.22, 7.5.4, 12.3.17-19, ŚBr. 3.2.2.27,
5.5.3.6.
७७. TS. 5.67.6.1., KŚS. 18.6.25, ŚBr. 10.1.4.13.
७८. ŚBr. 5.5.3.1-2.
७९. Mān.ŚS. 1.5.6.13.
८०. MānŚS. 2.1.2.33.
८१. देवी दत्तात्रेय -- | Nir. VII. 15.
८२. Supra, ref. 66.
८३. Cf. Sabara on Jai. 4.4.1., KŚS. 4.11.2., 19.1.3, 23.2.9, Āsv.ŚS.
9.9.1, R. 2.10; ṚpŚS. 22.18.4, Vait.ŚS. 8.5(43).37, 40, MānŚS. 9.1.
1.1., 9.3.5.1.
८४. Cf. ŚBr. 13.1.9.1-10, VS. 22.22.
८५. KŚS. 4.15.12, 5.12.1, ŚBr. 5.4.1.1., AB. 1.5; Āsv.ŚS. 2.10.2.
८६. KŚS. 21.1.1., ŚBr. 13.6.1.1., Vt. ŚS. 8.5(43).42.

५७. KŚS. 22.2.17, 22.4.31, 23.1.18, 24.2.12, 24.2.22, 24.2.33,
ŚāṅgīSS. 14.11.1, Ḫv. SS. 10.3.1, ABr. 1.1., Vt. SS. 8.5(43).27,
T. SS. 22.10.21, 22.13.29, MānSS. 1.3.5.4.
५८. KŚS. 4.15.22, 22.4.31, 23.1.18, ABr. 1.5. TSS. 7.1.16. Vkh. S. 17.2.
५९. KŚS. 4.7.5., ŚBr. 2.1.3.6, ABr. 2.1. ŚāṅgīSS. 2.10.3, Bhār. SS. 6.¹⁴ 15.
६०. TSS. 3.9.4, 5.26.3, Ḫv. SS. 10.2.23, Vt. SS. 8.5.(43).1(5);
KŚS. 23.1.18, 23.5.33, ABr. 1.5, TSS. 23.14.1, Ḫv. SS. 10.1.1.
६१. KŚS. 2.6.4., ABr. 1.5.8, ŚāṅgīSS. 14.11.3., Ḫv. SS. 9.8.8, VarāSS. 1.7.5.
^{5.}
६२. ŚāṅgīSS. 14.15.1.
६३. KŚS. 15.9.6., ABr. 1.5., ŚāṅgīSS. 14.5.1., Ḫv. SS. 2.3.2., TSS. 6.15.1
६४. KŚS. 4.15.23, TSS. 6.15.1, Ḫv. SS. 2.3.2, Bhār. SS. 6.14.14.
६५. TSS. 22.23.3, Hir. SS. 3.7.19, Bhār. SS. 6.14.14,
६६. KŚS. 4.15.25, ABr. 1.5., TSS. 6.15.1, ŚāṅgīSS. 14.16.1, Vkh. SS. 2.9.
६७. ŚBr. 2.1.3.7, Ḫv. SS. 9.8.5.7, TSS. 6.15.1., Bhār. SS. 6.14.14.
६८. ŚBr. 2.4.4.15, ŚāṅgīSS. 15.12.1, TSS. 7.1.1., MānSS. 9.3.4.1,
Baudh. SS. 15.1, KŚS. 23.1.16, Ḫv. SS. 2.11.7 suggests 'Snusāsva-
surīyaśāsti' to kill the enemy. 'Snusā' means daughter-in-law.
Because, she wanted her supremacy upon her in-laws and for
it, perhaps, she considered the father-in-law (svasura) as
hindrance. To remove the hindrance she must be doing exorcism.
Later on it might have been taken the form of Snusāsva surīya-
śāsti.
६९. KŚS. 22.9.17.
७०. KŚS. 22.6.1.
७१. MānSS. 9.2.5.26.
७२. Nabar, D. S.: Notion of worlds in the Brāhmaṇas and Āraṇyakas;
SP, AJOC, Oct. 1969, p. 21.
७३. TSS. 3.14.8, ŚBr. 1.9.3.1, Ḫv. SS. 9.5.12, Vt. SS. 5(43).8.
^{8.}
७४. तु० लौकानन्त्यं दिवः प्राप्तिः पुत्रैक्ष्यपौत्र केः। Yajña. Smr. 1.3.78॥
७५. रक्षा ममेका तस्य योऽस्मान् दैष्टि यं च वयं जिष्मः। ŚBr. 1.5.4.12, KŚS. 3.3.2.
७६. तु० पुन्नामौ नरकाथस्मात्तायौ पितरं सुतःः।
तस्मा त्युत्र उति प्रीक्तः स्वयमेव रक्षयनुवा ॥ Manu. 9. 138.

१०५. vkh. §S. 3. 1, Vāraha §S. 1. 2. 1. 1., KSS. 20. 1. 1., SBr. 13. 4. 1. 1.,
Gv. §S. 10. 6. 1, Sān. §S. 16. 1. 1., Mañ. §S. 9. 2. 1. 1., Ḫp. §S. 20. 25. 4.
१०६. ब्रुतं विसृष्टे अपैयात् । KSS. 3. 8. 25
११०. इवं इति २. 12. 12.
- १११३ु संस्थितायां सायमग्निहोत्रं चुहीति । Sān. §S. 8. 13. 6.
११२. Kd. ३. 1. 17, Cf. §. Br. § 13. 4. 1. 2, Sān. §S. 16. 1. 7-8.
११३. KSS. 8. 9. 22-23.
११४. राजा वै सौमः । SBr. 14. 1. 3. 12.
११५. अपाघभित्यपामार्गेत्पृष्ठते । KSS. 21. 4. 22.
११६. इवं §S. 2. 13. 2.
११७. स्वयमेव सामानम् । KSS. 24. 6. 37.
११८. सत्काम गायति । KSS. 17. 3. 28.
११९. KSS. 21. 1. 17.
१२०. अंगुष्ठाभ्यां चावकाधते पाषाण्यां वैदमहममुमकवाध ऋति देष्टम् । KSS. 3. 1. 7.
१२१. उदमहभित्यभित्यिष्ठति यजमानः । KSS. 6. 6. 10.
१२२. KSS. 15. 5. 28-30, From the working of Baugh. §S. II. 10 " tad
yajamānam trāñcam upavesya", it seems that the yajamāna does
not stand, but sits on the tiger skin.
१२३. Cf. §. Br. 5. 4. 1. 17.
१२४. Hoesterman, J. C.: The 'ncient Indian Royal Consecration,
PF. 223-24.
१२५. KSS. 3. 8. 10. 16. 6. 5, Sān. §S. 4. 12. 1, SBr. 1. 9. 3. 8, Ḫp. SS. 4. 14. 6,
१२६. Gonda, J: Aspects of Early Vishnuism, pp. 55-56.
१२७. Sān. §S. 3. 8. 25, KSS. 4. 4. 23.
१२८. KSS. 13. 2. 24.
१२९. Cf. यशसिष्टात्मः सन्तो मुच्यन्ते सर्वकिलिवर्षः । Geeta, 3. 13.
१३०. For details Infra Ch. IX.
१३१. ए यदिदं पुरा मानुषीं वाचं ल्पाहरेत् । तत्रो वैष्णवो मूर्चं वा यजुर्वाँ ज्येत् ।
SBr. 1. 1. 4. 9.
१३२. दिव्यजित्पृष्ठे पावः कर्मण रथ्यात् । Jai. 6. 4. 32.
१३३. ABr. 7. 8.